



Miniature Diversity in Bumi Gora Dormitory NTB: As a Reflection of Multicultural Dynamics Awareness in West Nusa Tenggara

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Abstract

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NTB Dormitory is a residence for students from the NTB province in Yogyakarta, this dormitory contains 41 students who study at several campuses in Yogyakarta. Students of NTB province consist of three different tribes namely Sasak Tribe, Samawa Tribe, and Mbojo Tribe. These three different cultural backgrounds live in harmony in one place, namely the NTB dormitory. This research aims to answer the problem of how the activities of NTB dormitory students and how the daily influence of NTB dormitory on Multicultural attitudes. The method used in this paper is a qualitative method whose data is obtained through observation and interviews. The theory used to approach this case is Berger's social construction theory. Where in Berger's view reality is formed from three dialectics namely internalisation, externalisation, and objectivation. Furthermore, the findings in this paper related to the activities of the NTB dormitory community can be seen from the activities made from the dormitory such as cleaning programmes, weekly meetings, yasinan and other activities that are most dominant are going to lectures, gathering discussions and hanging out. The daily lives of these students form an awareness of unity and a tolerant spirit. Because of the imagi in individuals who think that fellow NTB dormitory communities are people who have the same fate and the same neighbourhood. Even though their backgrounds have not previously known each other.

INTRODUCTION

The diversity that exists in the province of West Nusa Tenggara meets in the same reality, in an area far from its origin (Special Region of Yogyakarta). Students from the region then mingle in the Bumi Gora West Nusa Tenggara Student Dormitory. As the name suggests, it is clear that the residents of the NTB student dormitory consist of students studying in the city of Yogyakarta. Given that Jogjakarta has a good name as a student city, it attracts teenagers to come to study in Jogjakarta. With this interest, the local government initiated to establish a student dormitory to make it easier for residents of the NTB region to access education in Jogjakarta. With the existence of student dormitories, it can make it easier for NTB's local sons in terms of costs to continue to exist in the city of students. Considering that a student who studies does not fully come from a wealthy person, of course the existence of the NTB dormitory can make it easier for NTB provincial students to find a place to stay in Jogjakarta. So far, there are 41 students who live in the NTB dormitory. Forty-one of these people do not come from the same tribe but come from three different tribes. About 12 students come from the Sasak tribe, 3 students come from the Samawa tribe and the rest come from the Mbojo tribe, namely a total of 26 students. Then the place of study of students of NTB dormitory residents varies such as UST campus, UIN Sunan Kalijaga, UAD, UNY, UMY, UII and UGM.

Given that the Bumi Gora West Nusa Tenggara dormitory community is occupied by students who come from three different tribes, it does not exclude the existence of blending between them. NTB is a province that consists of two islands, namely Lombok and Sumbawa. With the background of the establishment of two different islands, making the province of NTB has diverse tribes such as the Sasak tribe on Lombok Island and the Samawa and Mbojo tribes on the island of Sumbawa. In a pluralistic society, of course, it is prone to conflict, especially conflict between tribes which in practice tends to destroy each other.¹ Therefore, it is necessary to have a multicultural view. Considering that originally in the NTB area, although not often, but occasionally there have been tribal conflicts. For example, in the city of Mataram there was a massive conflict between the Monjok and Taliwang villages in 2017. Where the two areas are dominated by each of the Sasak and Samawa tribes. Although the problem seems trivial, the aftermath is increasingly entrenched. Not to mention provocation from outsiders and so on. This conflict began with the relocation of containers without prior coordination with the surrounding community and then led to wars between regions and tribes.²

The researcher's initial observation found that there was a mixture between various tribes in the NTB Dormitory, and saw students who lived in the NTB Dormitory even though they were from different tribes but could still mingle with each other and even live in the same place. In contrast to what is seen in the mass media. Related to the sensitive tribal issues that exist in West Nusa

¹ Supardi Suparlan, 'Multiculturalism', *Journal of National Resilience*, Vol.7, No.1, 2022

²Wayan Resmini, 'The Motive of Intolerant Conflict in West Nusa Tenggara Society', *CIVICUS*: Vol. 10, No. 1, 2022.

Tenggara. As has happened in the Sumbawa area, a social conflict erupted that caused 500 residents to be evacuated. It was triggered by various problems that were actually small and then spread into a big problem.³ Then from this exposure, this research focuses on revealing multicultural practices carried out by students of Bumi Gora NTB Dormitory in Jogjakarta.

Of course, this research does not come from a vacuum, there are various studies on the study of dormitory student communities and multicultural practices, including A. Salehudin, who discusses the dilemma of dormitories in shaping multicultural awareness. Which is a study of five regional dormitories in Yogyakarta. It talks about regional dormitories that are allegedly a place where the spirit of the entity and the dilemma of regional dormitories in shaping students' multicultural awareness.⁴ Another article by M. Muawal Hasan, related to the practice of Multiculturalism in Yogyakarta related to the integration and accommodation of Papuan students. Which tells about the collapse of bad perceptions about Papuan students due to the residents of the Deiyai dormitory.⁵ In another article by Purwaningsih also discusses student dormitories with the surrounding community in Yogyakarta.⁶ The study also mentions the cases of five regional student dormitories.

This research is included to complement previous studies related to multicultural practices in student dormitories, where this paper focuses on multicultural practices internally within the scope of the dormitory. Considering that the NTB dormitory is inhabited by three different tribes in one apartment complex, it allows multicultural practices to occur. Because previously in different places there were often friction conflicts between tribes in West Nusa Tenggara Province and this is what interests researchers to study how different contexts can bring different realities from them. Therefore, this paper aims to find out how the daily activities of NTB dormitory students interact with each other and to find out the daily influence of NTB dormitory on multicultural attitudes.

The novelty in this study is to critically examine the differences in social conditions that allow conflict friction at the provincial level to turn into peaceful coexistence within the dormitory. This analysis not only explains 'what happens,' but also 'why and how' different places affect social interactions. By exploring the daily activities of dormitory residents, this research highlights how simple routines-such as sharing a dining room, cooperation in dormitory activities, and daily communication-can build a stronger foundation of multicultural attitudes.

³ Jayusman, 'Social Conflict Resolution Factors and Efforts (Case of Kandai Dua Village, Woja Sub-district, Dompu Regency)', RESIPROKAL, Vol. 1, No. 2, 2019

⁴ Ahmad Salehudin, Dilemma of Regional Dormitories in Shaping Students' Multicultural Awareness (Study of Five Regional Dormitories in Yogyakarta), Universitas Islam Negeri Sunan Kalijaga, Yogyakarta 2013.

⁵ Achmad Muawal Hasan, 'The Practice of Multiculturalism in Yogyakarta; Integration and Accommodation of Papuan Students in Deiyai Dormitory', E-Societas, Vol. 5, No. 3, 2016.

⁶ Ernawati Purwaningsih, 'The Interaction of Student Dormitory Residents with the Surrounding Community is an Early Foothold of Multiculturalism in the Case of Five Student Dormitories in the Istimmewa Region of Yogyakarta', Directorate General of Culture, 2014.

This focus on routines is a new contribution to multicultural studies, which often focus on formal events or policies.

METHOD

The research method in this paper uses a qualitative method, because the object of research is social practice, going directly to the field is an accurate method. One of the methods used when going to the field is a qualitative method by conducting observations and interviews. Interviews and observations are carried out in order to find the necessary data related to the study to be researched. This paper wants to know how daily activities and their implications for the multicultural attitudes of NTB students. To find out this, of course, data collection is needed through direct entry into the field. Another reason for using this method is that because what is being researched is internal, within humans, it is necessary to conduct in-depth interviews related to the individual's experience.

The data used in this research is narrative data and description through interviews and direct observation of the research subject. Regarding the determination of the subject to be examined in this study using purposive sampling. The purpose of choosing this sampling technique is so that this research is directed and in accordance with the objectives to be achieved. Thus the determination of the sample to be interviewed in this study is the head of the secretary dormitory and residents of the NTB dormitory who come from different ethnic backgrounds. Then the field data was analysed using data triangulation techniques. By sorting out which data is in accordance with the needs of the research.

RESULT AND DISCUSSION

Profile of Bumi Gora NTB Dormitory

The West Nusa Tenggara student dormitory is called 'Bumi Gora'. This dormitory is located on Jalan Soga Celeban UH III/543 Yogyakarta. When viewed from its geographical location, this dormitory is relatively easy to find because of its location on the edge of a large road. Judging from the answer of the head of the dormitory, the NTB dormitory actually does not face directly to the big road. Thus the entrance and exit of the dormitory used to have to pass through residential areas. However, after the road construction (closure of the Mambu River), as well as the road widening project. Causing the dormitory to change the direction of the exit or front door. What used to be facing a residential village now directly faces the reconstructed big road. So that the process of getting in and out of the dormitory residents is more free than before. Previously, when you had to pass through the village, of course, there were manners that had to be maintained.

Exact information about the establishment of Bumi Gora dormitory was not obtained. However, according to Lalu Subandari, a graduate student who has lived in the dormitory for ten years. He told us about:

"The Student Dormitory was purchased by the local government of NTB Province in 1970. With the aim of accommodating students who migrate to Jogjakarta and have poor conditions."⁷

The NTB dormitory is built on a land area of approximately 700 square metres. The dormitory building consists of two floors with 37 bedrooms. The second floor contains a bed room, 2 bathrooms and a little space for sunbathing and relaxing. The first floor contains a hall, two bathrooms, a garage for vehicles and a front yard.

In total, there are 41 students living in the West Nusa Tenggara dormitory, which means that some rooms are occupied by three to four people. Since the dormitory is owned by the NTB provincial government, the building is occupied by students who live in NTB. NTB is a province that consists of two core islands, Lombok Island and Sumbawa Island. So although this dormitory is a regional dormitory, it is inhabited by three large tribes which of course have different traditions, customs and languages. The three tribes are the Sasak tribe from the island of Lombok with 12 students, 3 students from the Samawa tribe (Sumbawa), and 26 students from the Mbojo tribe, which is inhabited by communities from Bima and Dompu.

Activities of NTB Dormitory Students

It was a bright morning when the researcher travelled to the NTB dormitory. Departing from Sapen (the area around UIN SUKA), it took about 15 minutes to arrive at the NTB dormitory location using a motorbike. Arriving at the location, the researcher was not welcomed by anyone of course, because basically the initial goal was not to tour or not to come to entertainment places. Instead, we visited the dormitory where the sons of the region who live in the NTB dormitory live. That day on 23 May 2023, the first time the researcher set foot in the NTB dormitory. After passing through the dormitory garage where the motorbike was parked, the researcher was invited by a relative who became the researcher's source (of course we had been acquainted beforehand through the mobile phone layer) to mingle with students living in the NTB dormitory. That morning around 9 o'clock, the researcher witnessed the residents of the dormitory rushing to take a shower, some were ready to leave for campus, others slept and hung out in the front yard. After going through a lengthy chit-chat session, the researcher chose to sleep all day in the NTB dormitory and the dormitory management agreed to the researcher's request.

The full day of the researcher's time in the NTB dormitory was used to observe the behaviour of the dormitory residents. Researchers found a variety of sentences used around the dormitory. The first was the sound of someone speaking Sasak. Researchers know this because they come from the same tribe, namely the Sasak tribe. Then other voices were heard from the regional languages of Bima and Dompu because these ethnicities dominate the NTB dormitory, so the voice of the Mbjo tribe's regional language is most often heard. Starting from the living room where they gather to the bathroom. Then the sound

⁷ Lalu Subandari, Interview as a student of NTB, 10 June 2023

of the Sumbawa language is not loudly heard, perhaps because of their relatively small number.

When asking about the daily activities of students who are in the NTB Dormitory the answers are diverse, because dormitory students are not school students who have relatively the same study schedule, the answers delivered are religious, such as the answer delivered by Lukman:

'The daily activities of the dormitory residents are diverse, some have lectures in the morning, some have lectures in the afternoon. However, every Sunday morning we have a schedule to clean the area around the dormitory.'

This exposure means that the daily activities of the dormitory residents, vary because of the background of the place of study and their various lecture schedules make the activities of NTB dormitory students vary. However, there is one day a week that NTB dormitory students have the same routine, namely when the cleaning schedule is scheduled because, cleaning on Sunday morning is a mandatory requirement for dormitory students who live in the dormitory.

NTB dormitory students' activities every day start from going to college then busy with busy organisations on campus, some also work off campus. Most of the dormitory residents return after the afternoon. Then other activities are almost the same as the activities of teenage students in general, namely hanging out with friends and looking for places to eat.

There are several activities of the Bumi Gora student dormitory that are carried out because it is a joint programme of the NTB dormitory including:

1. Weekly Yasinan

This weekly yasinan programme is held every Friday night in the area around the dormitory mushola. This activity aims to bind brotherhood and add to the blessings that exist in the NTB Dormitory. This yasinamn activity is usually followed by discussions related to empowering and improving the quality of self and the dormitory environment. This meeting usually contains light discussions related to the evaluation of programmes that run according to expectations and programmes that are not in accordance with expectations.

2. Cleaning every Sunday morning

Cleaning on Sunday morning is usually done around 7am to 8am. The scope of cleaning every week is starting from each room then working together to clean the environment outside the dormitory rooms such as bathrooms, courtyards, prayer rooms, to the roadsides around the NTB dormitory.

3. Exercise every two weeks

This activity is carried out to improve the health of dormitory residents, this activity is under the auspices of the sports division. Where the most common sports are futsalan and badminton. Usually dormitory residents choose which sport they like. Some choose badminton and some choose to play futsal. This sports activity is carried out twice a week. Another goal of this agenda is to increase friendship between dormitory students. As said by the informant, he believes that playing futsal or badminton will increase the spirit of togetherness between dormitory residents because there are emotions that are touched when doing fun activities according to their

respective hobbies. To maintain the spirit of togetherness in the community, the most important thing is to have the same sense of hobby or interest.

4. Monthly discussion

This programme is carried out to develop and broaden the horizons of boarding students. Given that this dormitory is not inhabited by the same campus uniformity so there is a possibility that diverse views can arise as a result of this discussion. This activity can also hone the intellectual capacity of students in the NTB Dormitory.

From some of the daily life and activities carried out together, it creates a sense of brotherhood among the residents of the NTB dormitory. As described above, the continuous meeting between individuals in the dormitory creates mutual respect for each other, and is enough to spur the emotions of each individual to have a spirit of empathy for each person in the dormitory. Students in the dormitory actually do not know each other outside the dormitory and they know each other when they enter the dormitory. Then it raises the image of the sense and soul of fate in the overseas land which causes the residents to look after and embrace each other. as conveyed by then Fikrian:

‘Actually we did not know each other when we were in the NTB area there, we just got to know each other in this dormitory. The factor of feeling the soul of fate in the overseas land causes a sense of brotherhood between students here to be more familiar’.⁸

In the opinion of another informant (Rizal) also conveyed the same thing that:

‘In the past, I did not know exactly what the customs and habits of the Lombok people were like, but after being in the dormitory and continuing to mingle with each other, then an attitude of mutual respect for each other emerged. And in my personal opinion, meeting someone formally does not cause a spirit in relation but I feel more familiarity when the meeting is accidental and intense. Like one example in this dormitory.’⁹

There is an interesting point conveyed by Rizal that meeting formally in a forum does not provide a spirit in the relationship of friendship but a sense of soul mates who have the same fate overseas creates a sense of mutual respect for each other. This is also similar to what Fikrian said that in the area there they don't even know each other. However, in different dimensions and realities they have the opportunity to meet each other, thus creating an internal relationship that has a soul. And it is precisely this kind of meeting that can create image and seem more familiar. Given that they are not in the same ethnic and island background, they can meet and mingle with each other. Where before meeting there were stigmas or crossed assumptions from those who did not know each other. Like ordinary Lombok people think that the people of the opposite island tend to be more ignorant and vice versa, the stigma of the Bima people thinks that Lombok people are arrogant and so on. This was also conveyed by Lalu Subandari:

⁸ Fikrian, as one of the NTB students living in the NTB dormitory in Jogja, 11 June 2023

⁹ Rizal, as one of the students living in NTB, 11, June 2023

‘Honestly, I used to think that people on the opposite island (Sumbawa) were ignorant and did not care about the people around them and tended to be more passive in socialising, but after getting to know them in this dormitory, my previous views began to fade and I thought that the people there were good, friendly and caring when socialising.’¹⁰

Bumi Gora NTB Dormitory as a Binder of Brotherhood between the Three Tribes in NTB

Indonesia is characterised as a nation with diverse ethnic entities. Such diversity can also be reflected in the smallest context such as the NTB dormitory. This place is about 7000 metres in size but includes the distinctiveness of Indonesia in it. Although it is a provincial dormitory, it contains three different tribes. This difference still exists due to the multi-cultural spirit in it. In the multicultural view, all civilizations and cultures are considered equal, which puts each entity into an equal and equal position.¹¹

Multiculturalism is an understanding that emphasises interaction by taking into account the existence of each culture as an entity that has the same rights. From this concept of multiculturalism then comes the normative idea of harmony, mutual respect, tolerance and mutual preservation of the rights of each culture that makes up a nation.¹² Multiculturalism here places itself in relations between cultures with the understanding that the existence of a culture must consider the existence of other cultures. From here comes the equality of tolerance, mutual respect and so on. Multicultural practices in this dormitory are reflected in the acceptance of the differences that exist in the dormitory. This is manifested in the act of appreciating the diverse cultures created in the NTB dormitory. As stated by Imron:

‘Actually, the most important pillar that we uphold here is awareness of the same rights in expressing culture. This cultural expression you channel from using language styles then the manners that we uphold are appreciated by other students who have different backgrounds from us.’¹³

From this explanation, it means that the mixing that occurs in the West Nusa Tenggara student dormitory runs with the aim of multiculturalism itself, namely understanding differences, then reacting to them maturely and not dissing elements that are different from our own culture.

If we look back, the multicultural awareness of the residents of this student dormitory does not come just like that, but there are elements that influence it. This element is called by Peter L Berger as Social Construction. Which says that social reality comes from society, and society itself is formed from humans. Berger's view comes from the father of sociologists, Durkheim, who thinks that the reality of a person's subjectivity cannot be separated from his environment or existing social facts. Social facts themselves according to

¹⁰ Lalu Subandari, conducted on students living in NTB on 10 June 2023.

¹¹ Muh. Amin, Multicultural Education, Pilar Journal, Vol. 9, No. 1, 2018.

¹² Achmad Fedyani Syaifuddin, ‘Grounding Multiculturalism in Indonesia’, ETNOVISI, Vol.2, No.1, 2006.

¹³Imron, as a student living in the NTB Yogyakarta dormitory on 15 June 2023.

Durkheim have three characteristics, namely external, determined, and general. This external social fact exists before the individual exists and will remain when the individual is gone, then determined social facts are social facts that force individuals to always comply with them, the last general social facts are social facts that are widespread in society not only in individuals. In short, in Durkheim's view, humans or individuals are formed by social facts that are objective outside themselves.¹⁴ Then the second part of the theory that influenced Berger's social construction theory was Weber.

In understanding about social reality, of course we cannot be separated from this one figure. Previously in Durkheim's view, the subjectivity that forms humans is shackled by social environmental factors that can affect it. However, Weber's view refutes this, he believes that individuals or humans can refrain or influence the environment. With the argument that in human action is influenced by several things such as value rational action, instrumental rational action and action on the basis of tradition.¹⁵ From several theories about the action as if Weber stretched the horizon of the previous view and complemented it. Apart from being a human being as a figure who consumes the reality around him, he can also influence the reality around him, with the argument that human action can be influenced by several factors including rational value actions. Where an individual behaves or externalises himself through the values held within him.

Through these two views of social reality, Berger then put forward his theory of social construction. Berger's social construction is a synthesis of objective and subjective views into an intersubjective view. This view says that humans are formed from objective reality made by humans themselves. In social construction, social reality is created through three processes that dialogue with each other, namely externalisation, internalisation, and objectivation.¹⁶ Externalisation is interpreted as how humans express their self in society. This can be in the form of values, perspectives, and actions. Internalisation is the process of accepting a human being from the environment in which he struggles. An example of this internalisation is how the NTB dormitory community accepts the social realities that exist in the NTB dormitory, such as numbers, rules, values and ideologies. Then Objectivation is a product produced by humans themselves. This objectivation is born from the dialogue process between internalisation and externalisation. Which means that these three processes are interrelated with each other. Just like the food chain in animals, these three concepts influence each other.

Then when this theory is brought into the context of the NTB dormitory. Then it can be said that the multicultural reality that exists in the NTB dormitory is the result of these three processes. Internalisation comes from within the individual. Where in the previous reality they mingled with the community in

¹⁴ Damsar, *Introduction to Sociological Theory*, (Jakarta: Kencana, 2015)

¹⁵ Zuly Qodir, *Sociology of Religion: Theory and Indonesian Perspectives*, (Yogyakarta: Student Library, 2018)

¹⁶ Peter L. Berger, *The Sacred Canopy: Elemen-elemen Teori Sosiologi Agama*,

their respective regions or objects in their respective regions. This includes the environment, society, geography and others. The influence of this environment enters and is internalised by an individual and brought to the NTB dormitory. Then externalisation can be categorised as how individuals show their selfhood in the context of the NTB dormitory. This subjective expression can be in the form of language, culture, behaviour, norms and traditions. Then this series of internalisation and externalisation processes freeze into objectivation and become the social reality that exists in the NTB dormitory. This event will repeat continuously and dialogue with each other so that in the future the NTB dormitory will experience progress or decline depending on the social construction process described by Berger.

Through this social construction, a new reality is born for individuals who are in the NTB Dormitory. Namely, this multicultural reality is present through daily activities in the dormitory. Then with the rotation of the social construction process that is repeated can produce new awareness in the NTB dormitory. Such as mutual tolerance, and respect for each other's culture. In this case the NTB dormitory can be said to be an objective reality formed from social construction. the objective reality present in this dormitory requires residents to follow the rules in the dormitory. Whether the rules are written or not, inevitably the residents who inhabit it must still follow the rules or social norms that exist. As in this example of multiculturalism, namely awareness of differences and tolerating their existence.

In the social dynamics of the residents of Bumi Gora NTB dormitory, the brotherhood between the three tribes in NTB is bound through three dynamic relationships according to Berger as follows:

1. Externalisation: Forming Shared Life Practices

Externalisation is the initial process in which individuals create social reality through daily actions and interactions.¹⁷ In the NTB Dormitory, externalisation appears in various joint activities such as gotong royong every Sunday morning, weekly yasinan, joint sports, and monthly discussions. These activities not only reflect collective routines, but also become a place to express and practice the values of togetherness in the midst of cultural diversity.

In the multiculturalism approach, these activities are an attempt to create a space for cross-cultural dialogue that encourages respect for differences and equal cooperation.¹⁸ For example, joint sports are not just entertainment, but also a medium for building strong interpersonal relationships through informal interactions. Activities like this show how dormitory residents have begun to adapt to multicultural life by sharing space and experiences with each other without regard to differences in ethnic background. Monthly discussion activities are also an arena for exchanging

¹⁷ Peter L Berger dan Thomas Luckmann, *The Social Construction of Reality: A Treatise in the Sociology of Knowledge*, (New York: Anchor Books, 1966)

¹⁸ James Banks, *Cultural Diversity and Education: Foundations, Curriculum, and Teaching*. (Boston: Pearson Education 2015).

ideas, broadening horizons, and strengthening solidarity based on shared experiences. This shows that externalisation in daily life can create a more harmonious and tolerant pattern of social interaction.

2. Objectivation: Strengthening Brotherhood Through Norms and Traditions

Objectivation is the stage where practices that were initially carried out routinely begin to be institutionalised and recognised as part of the social structure.¹⁹ In the NTB Dormitory, norms such as the mandatory participation in gotong royong, weekly yasinan, or monthly discussions become a form of objectivation. These practices function as social binders that strengthen the sense of brotherhood among dormitory residents who come from various ethnic groups. The multiculturalism approach in this context highlights how such norms help to create a collective identity based on togetherness, where residents no longer see themselves as representatives of their respective tribes, but rather as part of a community that supports each other.²⁰

For example, the weekly yasinan tradition not only serves as a spiritual act of worship, but also becomes a space for dialogue about program evaluation and the development of the dormitory environment. This norm helps to create a more inclusive relationship, so that each individual feels equally responsible for the sustainability of the dormitory community. In the multiculturalism approach, these norms play a role in building mutual respect and removing stigmas between ethnic groups that previously existed. Residents begin to see diversity as a force that unites them in a harmonious collective space.

3. Internalisation: shaping multicultural attitudes

Internalisation is the process in which individuals begin to absorb values that have been institutionalised and make them part of their personal identity.²¹ In life at the NTB Dormitory, internalisation can be seen in the residents' changing attitudes towards diversity. Initially, many of them had negative stigma or prejudice against other ethnic groups. However, through intense interactions and shared life experiences, they began to develop a more inclusive understanding and respect for differences. The multiculturalism approach explains that constant interaction can promote empathy and tolerance, especially in a diverse community.²²

The collective experience in the dormitory, as expressed by Rizal, gave them a new perspective on the importance of solidarity in the overseas land. The mutual support that grew among them showed how shared experiences

¹⁹ Peter L Berger dan Thomas Luckmann, *The Social Construction of Reality: A Treatise in the Sociology of Knowledge*, (New York: Anchor Books, 1966).

²⁰ Bhikhu Parekh, *Rethinking Multiculturalism: Cultural Diversity and Political Theory*, (London: Palgrave Macmillan, 2006)

²¹ Peter L Berger dan Thomas Luckmann, *The Social Construction of Reality: A Treatise in the Sociology of Knowledge*, (New York: Anchor Books, 1966).

²² Paul Gorski, *Multicultural Education: Principles and Practices*, (New York: Routledge, 2008)

can create a strong sense of brotherhood. In addition, the internalisation of multicultural values is also reflected in the way they respond to potential conflicts with dialogue and respect. This is in line with Banks' view that multiculturalism is not only about recognition of diversity, but also about the ability to establish mutually supportive relationships despite differences. Life in the NTB Dormitory is clear evidence that daily experiences in diverse communities can shape individuals who are more inclusive and open to diversity.²³

CONCLUSIONS

This research shows that Bumi Gora NTB Dormitory plays an important role as a small arena for simulating multiculturalism in the midst of ethnic diversity in West Nusa Tenggara Province. Using Peter Berger's theoretical approach, it was found that through the processes of externalisation, objectivation, and internalisation, the dormitory residents managed to create and maintain a social reality that promotes brotherhood, cooperation, and respect for cultural differences.

The externalisation process can be seen from daily activities and collective programs, such as gotong royong, weekly yasinan, sports, and monthly discussions, which become spaces for building cross-cultural interactions. At the objectivation stage, these collective norms are institutionalised and recognised as a shared tradition that strengthens solidarity. Finally, at the internalisation stage, the values of togetherness and tolerance become part of the dormitory residents' personal identity, seen from the more inclusive attitudes of the residents and are able to erase the negative stigmas that previously existed.

The results of this study also underline that the success of creating harmony in diversity depends not only on formal structures or systems, but also on the intensity of informal interactions and shared experiences. Through repetitive and meaningful daily life, residents of Bumi Gora Dormitory NTB build multicultural attitudes that can serve as a model or inspiration for diversity management in a broader context. Thus, Asrama Bumi Gora NTB is not only a place to live, but also a place for deep social learning about the importance of appreciating diversity and building cross-cultural brotherhood.

²³ James Banks, *Cultural Diversity and Education: Foundations, Curriculum, and Teaching*. (Boston: Pearson Education 2015).

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